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written so *con amore*, that they exhibit Mr. Hutton's mastery of material in a way altogether delightful and make us think that the whole volume might have been equally good if he had not been hampered.

Opposite the title-page is an outline map: "England in Dioceses during the 17th. Century". The lettering must have been done by a map-maker, not by a printer, otherwise there would not have been a period after "17th" as if it were a contraction! There are two appendixes, one a helpful chronological list of "some principal events", the other a table of rulers and of archbishops in England during the period. There is also an index, but it is inadequate.

SAMUEL MACAULEY JACKSON.

William Penn as the Founder of Two Commonwealths. By AUGUSTUS C. BUELL. (New York: D. Appleton and Company. 1904. Pp. vii, 368.)

THERE are many biographies of William Penn, and every new one should show some cause for existence. Fresh documents are being discovered and much old material in the library of the Historical Society of Pennsylvania and elsewhere has not been fully worked over. The excuse for this volume does not seem, however, to lie in a careful examination of this hitherto undeveloped matter, but in a new view which the author chooses to take, based on the data accessible to all past historians. There are many traces of careful examination of certain old authorities, but through it all there are very manifest the opinions of the writer, expressed with much vigor and reiterated with a persistence which makes an indelible impression. The book is interesting and forcible throughout, and the reader arises from its perusal with certain well-defined views of its teachings. The style is vigorous, but often drops into the colloquialism of the daily press, as: the Puritan "made the climate torrid for his adversaries"; "the nation, having all the cunning and none of the right, cheats the eye-teeth out of the nation"; "There was throughout Quakerdom what the average Cockney would call a 'blue funk'"; and so on in great abundance.

The position which the book takes with regard to William Penn is that he was a great statesman and a good man, whenever he was able to get away from the malign influence of George Fox and the Quakers. His constitution for West Jersey is said to be "the greatest code in popular government that has fallen from the pen of mortal man" (p. 97), and eulogies on his character and goodness are plentiful enough to satisfy his greatest admirers. This greatness and goodness are, however, entirely apart from his religion. That was a mass of "visions or whims or chimeras". He was originally "hypnotized" by Thomas Loe, and all his life through was "held in mental subjection by the vagaries of George Fox". Whether the two views are compatible may be left to the decision of the readers. The author says, "it is impossible to comprehend it", and leaves us without any explanation or attempt to

harmonize. The view advanced by the historians Prescott and Bancroft, as well as by most of Penn's biographers, has been that, so far from there being an irreconcilable difference between his religious views and his political actions, they were strictly related as cause and effect — that civil and religious liberty came inevitably into the Quaker mind as a logical result of the attitude of George Fox and his co-laborers toward religious and moral subjects.

A few errors of fact may be found in the book. The famous Indian "walk" occurred in 1737, not in 1733, as stated in two places. Penn did not say of himself, as our author states (p. 134), but it was said of him by James Claypoole, that "he aimed only at equal justice". The fact that the twelve miles from New Castle was measured along the river, rather than due north, had nothing to do with bringing the boundary between Penn and Baltimore south of the fortieth parallel (p. 165). Penn did not ask, when offering to sell his colony to the crown and proposing conditions to protect the Quakers, anything which was "at variance" with "universal equality" (p. 314). Joshua Carpenter was not a Quaker (p. 349). The president of the council was not independent of proprietary appointment or control (p. 352).

But the most serious difficulty of Mr. Buell is his inability to understand Quakerism, and his willingness to adapt facts to the task of securing basis for his abounding satire and invective. There are many pages from which some illustration of this tendency could be drawn. One or two will suffice: The contemptible ruse of Governor Evans in May, 1706, to bring up a false report of the near approach of the French ships to Philadelphia and surprise the Quakers into rash acts, failed utterly, because the more responsible of them went to their midweek meeting as usual, in much quietness and dignity. Some women were frightened and ran away, and some men hid their plate. Our author says, "The meeting-houses were emptied . . . The Quaker part of Philadelphia — more than half — became absolutely depopulated." To Isaac Norris's statement that "Not a Friend of any note behaved but as becomes our profession," he adds, "meaning, of course, that not a Quaker of any note failed to run." The non-combatant views of the Quakers are always attributed to "pusillanimity", and even modern arbitration and The Hague Tribunal are scouted, as being in some way descended from them. When the author stated that "the sect has never produced a man who made any permanent impress upon human affairs or accomplished anything worth enduring record except William Penn", he might also have excepted at least John Bright and John G. Whittier. The simple Quaker marriage ceremony, than which nothing in Christendom has been kept more inviolably, is referred to in this rather coarse way:

One of Penn's Quaker biographers (Lewis) in describing this marriage [Penn's second marriage], uses the phrase "led her to the altar." Lewis ought to have been expelled for that phrase. In Quaker estimation it was the rankest kind of paganism. He should have said, in Orthodox Quaker form, "took her by the hand in presence of witnesses, signed the book, and then led her to the nuptial chamber."

Upon George Fox is the author's heaviest displeasure and misrepresentation heaped. "Perfection . . . being reached only by him who prayed all the time and worked not at all" is his travesty on Fox's doctrine of divine communion. "Fox's special decalogue", a phrase Mr. Buell borrows from Montanus in his life of William III., and uses many times, caused the Quaker "to flout the old decalogue, if for no worse or better reason than that God had revealed it to Moses instead of to George Fox". "Rant", "boorishness", "affectation", "fanaticism", "bigotry", are terms freely thrown about where Fox is considered, and nothing is seen in his peculiar teachings which tells of equality, spirituality, or truthfulness.

Our author would doubtless find it difficult to appreciate the judgment of a scholar like Professor William James (*The Varieties of Religious Experience*, 7) :

The Quaker religion which he [George Fox] founded is something which it is impossible to overpraise. In a day of shams, it was a religion of veracity rooted in spiritual inwardness, and a return to something more like the original gospel truth than men had ever known in England. So far as our Christian sects to-day are evolving into liberality, they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed. No one can pretend for a moment that in point of spiritual sagacity and capacity, Fox's mind was unsound.

ISAAC SHARPLESS.

South Carolina as a Royal Province, 1719-1776. By W. ROY SMITH, Ph.D., Associate in History at Bryn Mawr College. (New York: The Macmillan Company. 1903. Pp. xix, 441.)

THERE has been in recent years a marked awakening of interest in the scientific study of colonial history, and South Carolina has had its fair share of attention. The annals of the colony under the proprietary and royal governments have been, in the main, admirably told by the late General McCrady. Mr. W. A. Schaper's prize essay on *Sectionalism and Representation in South Carolina* is a suggestive treatment of the economic and social forces underlying the political life of the colony and state. There had also been published somewhat earlier Dr. Edson L. Whitney's systematic account of the *Government of the Colony of South Carolina*. In spite of these earlier studies, there was room for a thoroughgoing and independent examination, based upon materials still largely unused, of the actual working of the provincial administration. This work has been done by Dr. Smith in his *South Carolina as a Royal Province*.

In order to judge the book fairly, it is important to understand at the outset the limitations which the author has evidently set himself. He has not attempted to rewrite the annals of the province, nor, except incidentally, to review its economic and social development. There is even comparatively brief treatment of political movements except so far as they found expression in the acts of official personages or assemblies. The